

MINUTES
HISTORICOS
VALENTINO
ALVISO

28
48

~~Año 1874~~

48

45-

63

108

18
95

285

96

Guadalupe 2

192

Guadalupe 1875

48

21

96

Centerville

28

92

196

alamo

boat

on the year

of our lord

75

2755

895

31750

22000

9150

350

450

1874

1996. 3. 3. 526

February 16th 1875. ²³
Planted this day 330. Cypress
trees

Valentine 90

Valentine Horro
1874.

85.
85. 25-
170

14
8 1/2

11 2
7

1. 19
1. 19

238

14 1/2

250
125

375

1874
24

Guadalupe Alvarado in
Dr.

March 29	By Cash in Livermore	15.00
"	" while working for care	1.00
Sept	" " at father's in Contra Costa	20.00
1875 Jan 25	By Wells Fargo & Co. to S. Jose	5.00
" 28	By cash for father's expenses	40.00
Feb 8 th	To on trip to San Jose	10.00
"	By cash in San Jose	5.00
"	To his proportion of ex- pense in negotiating for sale of Hornsted property	20.00

1874

Acct with V. Alviso

25

1875

Cr.

Feb 9th Cash

\$199 00.

~~Ygnacio Alviso~~
~~his father~~
~~and his mother~~
~~belong~~

His father Ygnacio Alviso and his mother belong to the family of Bernal, both natives of Spain and among the Spanish pioneers of civilization in California.

V. Divino & others
1873. fees. vs. Vallerino & others

~~1873~~ George Stanley & others vs. Acet
Dr.

1873

Dec.	To one trip to S. Francisco to see	
1873	Lawyers. Stayed two days	20.00
Jan 2.	To one trip to S. Francisco	
	to start suit, did not see	
	Lawyers, Stayed two days	20.00
" 13	To trip to San Francisco	
	to commence suit Stayed one day	10.00
	To County Clerk for fees	10.00
Feb 9.	one trip to S. Francisco to	
	verify Complaint—	10.00
"	By Cash to Sheriff Moore	
1875	To serve papers	20.00
Feb 23.	One trip to Oakland	
	gone one day	10.00
" 25	One trip to Union	
	San Jose	5.00
" 27.	Telegraphic Dispatch	1.00
March 1	Cash N. Hamilton	5.00
" 3.	Other Expenses in	
	Witnesses	69.50
		180.50

1873 In the 3^d District Court
in and for the County of Alameda

with V. Alvord

27

1875

Ex.

Mandate Cash by L.B. Huff of 5.00

1874

~~28~~

Francisco Logan in
Dr.

May 20 By Cash	20.00
May 20 Order on Auspacher Bros	10.00
To 25 lbs paint at 14 cts	3.50
" 4 Gallons boiled oil 1.50	6.00

1874

Acct with V. Abriso
Cor.

~~29~~

So 9½ days worked at	
\$1.50 per day	14.25
20 25 lbs paint at 14 cts	3.50
4 Gallons boiled oil 1.50	6.00

1874

~~Dr.~~

Guadalupe Altamirano in
Dr.

June 20 to 4 tons 400 lbs hay 21. 00

1874

Acct. with V. Aloiso

346

cr.

By Cash

20.00

1874

32

Dolores Mora in
Dr.

By cash to go to Nica
for Munos funeral

20 00

1874

Acct with V. Abriso
Co.

33

1875

~~288~~

Agustin Alvise in Dr.

Jan 14	To nail for house	5.00
" "	2 Locks Nuzgers & window fastenings	3 25
" "	20 yds drilling 14 cts	2 80
" 13	Heater. Cap for pipe & tin	15 00
" 14	Wall paper	4.50
" "	Coat & Hat hooks	25
" "	Linic	1.00
" 23	Cash to Gonzales for Car. painters work $9\frac{1}{2}$ days at 3.	28.50
	By Cash to J. Horton for Lumber for house	
	By cash to Belardes	102.00
	" " Felipe Fierro	40 00
Feb 1 st	" " J Horton for Lumber as per Bill rendered	98.34
" 12	By cash to go to S. Francisco	20 00

1875

Acct with V. Alviso
Cor.

85-

Jan	By Cash to Guzales	2.00
"	One hat	2.00
" 23	By cash to self	1.50

1875

~~30~~ J. B. Alviso in Acct.
Dr.

Jan	Cash to G. Peralta, as per order	19. 00
" 22	Expenses to go to see Gen La Grange	10. 00

1875

with V. Alviso
Cv.

30

38

Feb 22 de 1875

Hoy día de la fecha sebo
a la Sierra don Francisco
Romo 24. Cabezas de
ganado 2. Mulas 3
Poltreros —

39

1875 Horses 25-08 Cows 13-08

~~410~~ Horses & Cattle in Pasturage

March 10th Peter Harrington one cow & calf
April 19th Mr. Farr put his colts in the pasture
April 21 Antonio Poyordua one horse
April 21st Cris, one mare
April 23 Richard Farr 2 colts
April 28 Mr. McKeany 4 head of Cattle
June 3 J. Altamirano 7 horn
June 8 Pío Ochoa 2 Cows with Calves
June 15 F. R. Parselt 6 head of horses
June 23 Mr. McKeany 11 head of Cattle
June 29 Peter Harrington 4 horses
June 29 Angelupalo, one mare & colt
July 2 Mr. McKeany 1 Stear
July 2 Mr. McKeany 1 Stear
July 15 3 Head Cattle
August 4 Head
August 4 Mr. McKeany 1 head
Sept 2, 3-head McKeany
" 10 4 head
" 16 2 " Cattle 2 calves

1873 yearling

Taken out

April 15	P. Harrington took Code out	~~2.25~~
" 28	Antonio Pizarra	00.56
May 29 th	McKeang 2 head	3.00
June 29	J. R. Fassett 3 horses & 1 colt <u>12</u>	<u>3.57</u>
July 10 th	P. Harrington 4 Colts.	3.20
"	2 Mr. McKeang 3 head Cattle	6.85
" 8 th	2	1.50
July 12	Mr. Fassett 3 Colts <u>12</u>	<u>2.82</u>
July 12	Mr. McKeang 3 head cattle	2.85
July 14	Angelino 1 horse	1.25
July 15	Mr. McKeang 3 head cattle	3.30
Sept 2	Mr. McKeang 1 head	3.45
" 4	1 head Mckey	1.50
" 16	1 head Mckey	1.55
" 30	2 head Mckey	3.55
Sept	Mr. Mckey 2 head	60.
" 23	Mckey took all out	<u>8.85</u>
		8.95

48

43

275
100
175

466

August 3^d 1875
Sold this day to
Mr. McKey 19 head
of Cattle large and
small for (275.)

Sept 4 Look away 2 yearling
Steers

11 7 Look out 4 small head

11 10 Look out 1 calf,

24

~~48~~ Peter McKean in Acct
1875 Dr.

August 30. For pasturing
Stock to date 27 55

with V. Alvis
1875, (cr.)

27

1875-
 500 20. of Jan to 10th of April 2 months
 230 days 8 heads
 at 50 cts per month 8 34
 20 of Jan 7, head
 3 months 50 cts
 per month 10 50
 One head 3 months
 9 days 1 59
 8 head 4 months 11
 days 10 56
 14 head 14 months
 25 days 33 60
 10 head 5 months
 17 days 27 60

La Sociedad. 25 de Marzo de 1876.

Nº 5

—El martes pasado tuvimos el placer de ver en esta ciudad á nuestro amigo y partidario don Valentin Alviso. Sus conocimientos en política y en la agricultura, lo han hecho justo acreedor al respeto y popularidad de que goza. Hablamos acerca de la contienda política ya próxima y estamos de acuerdo. Con que, preparaos.

56

56

57

57

58

58

Horses in

55

159

60

3.00 per month each

1876,

6.00

Stock in Pasture Dr.

Feb 28. This day M. Farr put
in Pasture of
horses.

" 28. This day R. Farr put
in Pasture 1 Mare

March 21. This day G. McKenney
put in Pasture 1
Sorel horse

April 17 This day M. Farr
put in Pasture 2
horses

May 15. This day R. Farr took 2
horses out of the Pasture
due to date ————— 9.00

June 9th This day M. Arida put
in Pasture 3 Mares

1876

61

Stock in Pasture
Cor.

65

April	Cash from M. Farr,	
	on acct of R. Farr for	
	last years Bill	4.00
" "	Cash from M. Farr	
	on Acct of R. Farr	
	for 1 months Pasture	
	for 1 Mare, up to	
	28 th of March last	3.00

62

63

63

64

37

66

66

P.

6

67

67

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The Pueblos of California.

The following interesting reminiscences of the early missions of California is from a Fourth of July oration delivered at San Louis Obispo by Hon. C. J. Johnson:

The Missions of California were secularized by decrees of the Mexican Congress of the 17th of August and 21st of November, 1833, and their property turned over to the Administradores who were directed by the Government to make provision for the support of the Indians by distributions of cattle and horses, and by assigning them *suertes*—small patches of land—for cultivation. But these orders were not obeyed in full. The *repartimientos*—distributions of stock—were made to the friends of the administrators, and the Indians driven off in large numbers. Those that remained were kept as serfs, and, becoming brutalized by neglect and ill-treatment, soon disappeared.

The object of secularization was to convert all the Missions into Pueblos. The municipal system of the Spanish was derived from the Romans. Under the Roman (civil), Gothic, Spanish and Mexican laws, municipal communities were never incorporated into artificial persons with a common seal and perpetual succession, as with us under English and American laws, consequently, under the former laws, communities in towns held their lands in communities or *pro indivisa*. The property did not belong to the town but to the common—*del comun*. The Roman law called it *communia*: the Spanish *del comun*, communal, or *pro-communal*.

When thirty families had located on a spot, the Pueblo was accomplished. They were not incorporated, but formed a distinct community, and had the right to organize a local government by the election of an *Alcalde* and *ayuntamiento* (council). The instant the poblacion was formed it became entitled to the land to the extent of four leagues, and as the pobladores were not incorporated, they held it *pro indivisa*. But since the decree of the Spanish Cortes in 1813, it was subject to *repartimiento*, distributions or assignments by the local governments. The towns had no grant of the lands from the Crown or from the Mexican Government. The title was simply a natural right which belonged to the towns *ipso facto et de jure*. The action of the Government was only to give definite limits to an acknowledged right. The *ejidos* were lands immediately around the towns, kept open for common pasturage or for the celebration of festivals or games. The origin of the law in regard to the *ejidos* was a military one, to prevent an enemy from approaching a town under cover of houses or gardens. These lands surrounded the town, and were in extent about 600 varas in every direction, and were not reparted or assigned. Covarrubias defines the *ejidos* (Latin *castrum*) as a field which is at the *salida*, going out of a place which they do not cultivate because it is the ornament of the place and recreation of the inhabitants.

In 1834 Governor Figueroa received instructions from the Supreme Government to proceed with the *repartimientos* or distributions of Mission lands to the Indians and pobladores (white settlers), which was done in part by commissioners appointed by the Governor and subsequently by the *ayuntamientos* of the different Pueblos, or organized Mission towns.

Eighteen Hundred and Forty-Seven.

The next celebration of the day, of which we have any account, occurred eleven years later, to wit, on the Fourth of July, 1847. In the intervening years events pregnant with the destiny of the country had happened. In 1836, after a bloodless revolution, it became virtually independent of Mexico. Its coasts were explored by the United States Naval Expedition under Commander Wilkes in 1841-3, co operating with a land expedition under Captain Fremont in 1845-6. On July 8th, 1846, San Francisco was taken possession of by Commodore Montgomery, of the United States man of war Portsmouth, who hoisted the stars and stripes on the Plaza. During that Summer a temporary government was established by American commanders. Four days before, at noon on Sunday the 4th of July, a national salute was fired from the United States frigate Congress, while in front of the town and decked out in brilliant colors. The salute was returned from the clock house by Mr. R. A. Parker (31 guns in 31 minutes from one piece.) The line of battle ship Columbus, lying at Saucilito, fired a national salute, which was returned with twenty-eight guns by Captain Richardson from his private fort. A salute was fired from the headquarters of the New York Regiment of Volunteers by Major Hardy. After the salutes, the citizens gathered on the veranda at Brown's Hotel, the ladies occupying the dining-room. Ex-Governor Biggs was called to the chair, when the Declaration of Independence was read by Mr. Joseph Thompson, and an oration delivered by Robert Semple, editor of the *Californian*. A number of gentlemen, including Governor Biggs and the Orator of the Day, partook of an excellent dinner with Dr. Jones at the Portsmouth House. Captain Leidesdorff and several other gentlemen gave dinners in honor of the day. On Monday, the 5th, the celebration was continued by a grand ball given by the officers and citizens at Brown's Hotel. About forty-five ladies were in attendance and a great number of gentlemen. Don Francisco Guerrero and his lady, with a number of California ladies, participated in the festivities. The band from the Congress furnished the music. The editor of the *Californian*, published in San Francisco July 10, 1847, after describing the celebration, concludes as follows: "For ourself, we are constrained to confess, that even in our own native State of Kentucky, we have never witnessed more harmony and good order, or greater manifestations of patriotic attachment to the free institutions of the United States than was shown throughout the whole of our grand celebration." On the 7th of July George Hyde, the Alcade, gave a dinner at the house of Mr. Sherbeck, in honor of the raising of the American flag in California. Being the first anniversary, and the Territory not yet admitted into the Union, it was not deemed best to have a public entertainment.

Eighteen Hundred and Forty-Eight.

This was the year of the first rush to the gold diggings, and San Francisco was almost totally bereft of the population which had grown upon her site in the preceding few years. There were enough Americans left, however, to hold a little celebration, though we have been unable to trace who were the moving spirits in the jubilation. Nearly every soul had emigrated to Sutter's Fort, and a public celebration was had there. The newly discovered gold "placer" in the Valley of the Sacramento had caused an exodus from San Francisco, nearly all the male inhabitants having gone to the mines. Along the whole route from this city by way of Bodega and Sonoma to Sutter's Fort, mills were lying idle, fields were lying open to cattle and horses, houses vacant and farms going to waste. R. B. Mason, Colonel of the First U. S. Dragoons and Military Governor of the Territory, in a communication addressed to the War Department, describes a tour taken at that period through the northern part of California, accompanied by his Acting Assistant Adjutant, Lieutenant Wm. T. Sherman, of the Third Artillery, now the illustrious soldier at the head of the American Army.

Eighteen Hundred and Forty-Nine.

It was after the Summer of forty-nine that ship after ship, loaded down with pioneers from all parts of the world, sailed into this port. As on the previous year, the majority of persons landing here rushing off to the diggings. Of course, a celebration of the Fourth of July was held here, as at many other camps in the Territory, but none of our local historians has left any record of the celebration. It was during the months of September and October, in this year, that the Convention which adopted a Constitution for the State assembled in Monterey. In December it was adopted by a popular vote.

Eighteen Hundred and Fifty.

No demonstration by the authorities, but there was a celebration and citizens' procession. Rev. O. C. Wheeler delivered an oration. A liberty pole, presented by Oregonians to San Francisco, was raised on Portsmouth Square by members of Engine Company No. 3. On the 9th of September following, California was admitted into the Union.

78
241
Eighteen Hundred and Fifty-One.

On the Fourth of July, 1851, the first celebration was held after the admission of California into the sisterhood of States. There was a public procession, with Sons of Temperance, firemen, school children, and others in line; John E. Addison, Grand Marshal. Literary exercises in the open air in Portsmouth Square; Orator, Rev. Albert Williams; Reader of Declaration, Hon. Thos. B. Van Buren, then Senator from San Joaquin County, late United States Commissioner to the Vienna Exposition; no poet; military salutes at sunrise, noon and sunset, by First California Guard; fireworks at night on Portsmouth Square.

Eighteen Hundred and Fifty-Two.

General celebration. Procession, with Sons of Temperance, the Bar, Pioneers, firemen, officials, military companies, civic societies and Chinese in line; John E. Addison, Grand Marshal. The Chinese turnout was the feature of the occasion. They numbered between 300 and 400, carried a large and gorgeous silk flag, costing \$2,000, in which was worked the figure of a dragon with glass eyes; also, a banner inscribed with the words, "A Rush for Republicanism;" still another with the words, "The Fourth of July—hereafter and forever a festival day for the Chinese!" A Chinese band of music discoursed from a carriage drawn by four gray horses, "horrible harmony in extravagant style." There were counterfeit Mandarins on horse. In the company was also a company of mustang cavalry—both horses and riders being native Californians. Literary exercises were held at the Jenny Lind Theatre, now the City Hall. Eliza Cook, who was then twenty-one years of age, was the orator, and A. Bartol the reader; no poem; fireworks in Portsmouth Square.

Eighteen Hundred and Fifty-Three.

The different military companies assembled on the plaza at ten o'clock A. M. on Monday, July the fourth, where they were reviewed by Major-

General Sutter. The troops marched out to Russ' place, where the festivities of the day took place. It was the first battalion parade ever held by the citizen soldiers on the coast. There were seven companies in the line—the Eureka Light Horse, commanded by Captain Coy; National Lancers, Captain West; the First Californian Guard, Captain Woodworth; San Francisco Blues, Captain Gorham; the New York Volunteers, the Marion Rifles, Captain Schaefer, and the Sutter Rifles, Captain Fry, commanding. The last named company participated as guests. A stand of colors was presented to the battalion in Russ' place by Mrs. Sinclair (Mrs. Edwin Forrest). A banquet followed the pleasing ceremony. The Irish citizens made a handsome display on the day and marched through the principal streets. The San Francisco Hurlers led the procession, followed by the San Francisco Club and the Sons of the Emerald Isle. There was a brilliant display of fireworks on the Plaza in the evening, and the illumination of two houses in conspicuous positions on Rincon Point attracted much attention. At noon a fire, which caused some excitement, broke out in a confectionery store at the southeastern corner of the Plaza. Somebody threw a quantity of fire-crackers, in the act of explosion, into a pile of rockets, which took fire, and shooting with great violence through the partitions, set fire to the house. The following losses were reported: W. R. Post, bar room, \$1,000; F. R. Cole, dentist, \$1,000; W. W. Bradley, daguerreotypist, \$1,500; and Fletcher & Co., boots and shoes, \$500.

Eighteen Hundred and Fifty-Four.

Public celebration by corporate authorities and citizens. Procession under Colonel J. D. Stevenson, Grand Marshal; Captain Tecumseh Sherman and David C. Broderick were among the Marshal's Aids. Oration in Portsmouth Square by Judge J. S. Hager; prayer by Rev. Albert Williams. The Star Spangled Banner was sung by the multitude. Fireworks at night on the Square.

Eighteen Hundred and Fifty-Five.

No official demonstration. Parade by military and fireman, in which delegations from Sacramento and Marysville participated. Reviewed by Generals Wool and Sutter. No literary exercises.

Eighteen Hundred and Fifty-Six.

Parade of military and firemen. No literary exercises.

Eighteen Hundred and Fifty-Seven.

Lively day, but no public celebration. Several military companies paraded. The California Guard, Captain J. D. Johns, fired a salute at the Presidio at day break.

Eighteen Hundred and Fifty-Eight.

No public celebration or literary exercises. Salutes were fired during the day. The Germans had a jollification at the old Russ Gardens. G. W. Beckh reading the Declaration, and C. Krug delivering an oration in German.

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Eighteen Hundred and Fifty-Nine.

Procession, with Pioneers, civic societies and military and fire companies in line; Capt. T. D. Johns, Grand Marshal. A beautifully decorated car bore the Goddess of Liberty, personated by Miss Morris of the Union Street Public School; school literary exercises on Portsmouth Square. Orator, John V. Wattson; no Reader or Poet; fireworks at night in the square. Salutes by United States soldiers and First California Guard.

Eighteen Hundred and Sixty.

Procession of military companies, citizens and Sunday school children. A. H. Houston, Grand Marshal; Orator, S. M. Wilson; Poet, J. F. Bowman; Reader, H. B. Livingston. Rev. T. Starr King, lately arrived from the East, addressed the Sunday school children. Fireworks at night in Washington Square.

Eighteen Hundred and Sixty-One.

Very general celebration, the patriotic ardor receiving impetus from the mighty struggle opening in the East. There were two processions, the "Citizens" and the "Sunday School Floral." Thomas Fitch addressed the Sunday school children at Platt's Hall. Gen. E. V. Sumner reviewed the military. Literary exercises were held in the Metropolitan Theatre; Orator, Edward Tompkins; Reader, Dr. H. M. Gray; Poet, John R. Ridge; an ode, written by James N. Olney, was sung by "The Twelve." Fireworks at night in Washington Square.

Eighteen Hundred and Sixty-Two.

Very large procession. D. C. McRuer, Grand Marshal; Orator, Robert C. Rogers; Poet, Frank Soule. Military review by General George Wright.

Eighteen Hundred and Sixty-Three.

Fine procession. A. H. Houston Grand Marshal; Orator, Thomas Starr King; Poet, F. Bretz; Reader, John Swett; Chaplain, Rev. Albert Williams. Fireworks at night on Kearny street, between Greenwich and Filbert.

Eighteen Hundred and Sixty-Four.

Procession two miles long. Dr. B. A. Sheldon, Grand Marshal. A huge buffalo, captured in New Mexico was in the line. Orator, Dr. H. W. Bellows; Poet, J. F. Bowman; Reader, Col. W. H. Barnes; Chaplain, Rev. E. A. Kittredge, singing by public school children. Fireworks at night at Fifth and Harrison streets. A banner was presented to the Rincon School pupils by their friends. The colored people had a celebration of their own at Zion Church, Stockton street.

Eighteen Hundred and Sixty-Five.

First Independence Day after the war. Great display of bunting. A magnificent arch spanned the junction of California and Montgomery streets. Procession moved in nine divisions. C. L. Taylor, Grand Marshal; President of the Day, Mayor H. P. Coon; Orator, John W. Dwinelle; Reader, Prof. E. Knowlton; Chaplain, Rev. Dr. Peck; Poem, written by Mrs. W. H. Stevens, read by C. W. Wendt; song by the "Glee Club"; Speech by Hon. Schuyler Colfax, Speaker of the House of Representatives. Fireworks at night, corner of Howard and Sixth streets.

Eighteen Hundred and Sixty-Six.

Procession, two and a half miles in length. William G. Badger, Grand Marshal; Orator, Rev. Dr. A. L. Stone; Reader, Hon. Nathan Porter; Chaplain, Rev. H. Goodwin; Poem, by W. A. Kendall, read by John S. Bugbee. The colored people held literary exercises in Zion Church. Fireworks at night, corner of Market and McAllister streets.

Eighteen Hundred and Sixty-Seven.

Long procession—6,000 men in line. George W. Smiley, Grand Marshal; George Barstow, Orator; Marcus D. Boruck, Reader; Anthem, composed by F. D. Austin, sung by "The Twelve"; Rev. Dr. Cox, Chaplain. Fireworks at night, corner of Market and McAllister streets.

Eighteen Hundred and Sixty-Eight.

Fine procession, a chief feature being Veterans of 1812, 1846 and 1861, associated together. Col. J. D. Stevenson, Grand Marshal; J. W. Winans, Orator; John McCullough, Reader; Rev. Mr. Ellis, Chaplain; Patriotic Song, written by May Wentworth; Recitation of "The American Flag," by F. A. Elliott. The fireworks at night were marred by a very damp atmosphere.

Eighteen Hundred and Sixty-Nine.

Celebrated on Monday, July 5th. Procession under A. M. Winn, Grand Marshal. Hon. W. H. Seward, who was visiting the city, rode in the procession in an open barouche with Mayor McCoppin, drawn by six white horses. He was greeted with tremendous cheers all along the line of march. President of the Day, Alexander Austin; Chaplain, Rev. H. D. Hatchup; Reader, Lawrence Barrett; Orator, H. E. Highton; Poet, R. C. Hopkins. At the call of the audience Mr. Seward made a neat little speech. A regatta came off during the day under the auspices of the Master Mariners' Benevolent Association. There was a fine display of fireworks at night on Market and McAllister streets.

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Eighteen Hundred and Seventy.

Fine procession under General Thomas N. Cazneau, Grand Marshal; Orator, Col. W. H. L. Barnes; Reader, S. W. Piercy; Chaplain, Bishop Kip; President of the day, Jacob Deeth. A new anthem, composed by Prof. Geo. T. Evans, was sung with splendid effect. No poem. Fireworks at night, corner of Taylor and Market streets.

Eighteen Hundred and Seventy-One.

An enthusiastic, general celebration and a lovely day. The procession moved in fourteen divisions. A feature of the procession was a body of men in wagons and on foot, representing the gold hunters of 1849. Some of the men were mixing dough and turning flapjacks, while others were playing cards with women. The band was supposed to embrace delegates from Mud Flat, Jackass Gulch and other places. The Grand Marshal was Gen. John S. Ellis; the Orator, Judge E. D. Sawyer; President of the Day, Col. John C. Cremony; Chaplain, Rev. H. D. Lathrop; Reader, Major E. A. Sherman, who, twenty-five years before, had read the same document to the American army in Mexico. A display of fireworks was held in the night where the new City Hall is now being erected.

Eighteen Hundred and Seventy-Two.

Celebration very general. One of the most imposing processions ever witnessed here. Major-General Joseph Hooker rode in an open carriage with Commodore McDougal, of the navy. Dr. R. Beverly Cole, Grand Marshal; Hon. John F. Swift, Orator; Rev. Dr. Woodbridge, Chaplain; Hon. S. S. Tilton, President of the Day; poem, written by H. A. Stuart, read by Frederick Lyster; John Quincy Adams, a California pioneer, read the Declaration of Independence. The fifth annual regatta came off in the bay under the auspices of the Master Mariners' Association. No fireworks except those let off by individuals.

Eighteen Hundred and Seventy-Three.

More quietly celebrated, but not less generally enjoyed than usual. The Fire Department and the civic societies were not in the procession. About 1,881 persons were in line. The Second Brigade N. G. C. formed the principal feature of the parade. The Car of Liberty was escorted by the Brannan Guard (colored). Following was a miniature hook and ladder truck and hose cart, accompanied by companies of boys, and a cage mounted on wheels, containing two grizzly bear cubs. The literary exercises were held in Horticultural Hall. Jacob Deeth officiated as Grand Marshal; R. A. Thompson as President of the Day; Rev. Dr. Cox as Chaplain; Hon. Geo. H. Rogers as Reader; R. C. Hopkins as Poet, and Hon. M. M. Estee as Orator. Owen Marlowe recited "The Blue and the Gray." The regatta of the Master Mariners' Association was a feature of considerable interest. There were several fires during the day, caused by the explosion of bombs and fire-crackers. There was no public pyrotechnic display in the evening.

Eighteen Hundred and Seventy-Four.

The usual spirit characterized the celebration. The procession was very imposing, the military display being particularly grand. The conspicuous absence of a majority of the large civic organizations accounted for the fact that the line was less extended than noticed in some previous

years. The exercises were held in Horticultural Hall. J. C. Palmer acted as President of the Day; Col. Daniel Norcross as Grand Marshal; Charles P. Travers as Reader; James F. Bowman as Poet; Hon. Leonidas E. Pratt as Orator, and Rev. D. Platt as Chaplain. A prominent feature of the celebration was the annual regatta of the Master Mariners' Association.

Eighteen Hundred and Seventy-five.

The celebration last year commenced at dusk, on Saturday evening, July 3d. In the majority of the churches on the Sabbath the sermons had reference to the glorious anniversary. On Monday a general holiday was observed, and an immense procession was formed under Grand Marshal John McComb. There were nine divisions in line, the Second Brigade, N. G. C. forming the first, and the remaining consisted of various civic societies. Many new and interesting features were introduced. Governor Pacheco and staff occupied carriages in the line, and Captain Hasbrouck's battery, from the Fourth Regiment, U. S. Artillery, paraded. Among the notable features were McDonald's trained Indians, the Italian fishermen's smack mounted on a truck, an immense wine tun of 32,000 gallons capacity, also on a truck, the Native Sons of California and the Grading Brigade. The exercises were conducted at the Mechanics' Pavilion; President of the Day, Hon. George H. Rogers; Orator, Hon. Thomas Fitch; Poet, Daniel O'Connell; Chaplain, Rev. Mr. Hurlburt. Miss Fannie Marston sang patriotic songs. Next to the procession the great attraction of the day was the annual regatta of the Master Mariner's Association. No public display of fireworks.

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General Vallejo on the Bear Flag.

In an address delivered at Santa Rosa on the Fourth by General Vallejo, on the history of Sonoma county, we find the General's description of hoisting the bear flag, as follows: Thus far I have spoken only of events which occurred during the Spanish and Mexican occupation of our State; I have now to say something of the epoch which inaugurated a new era for this country. A little before dawn on June 14, 1846, a party of hunters and trappers, with some foreign settlers, under command of Captain Merritt, Dr. Semple and William B. Ide, surrounded my residence at Sonoma, and without firing a shot made prisoners of myself, then commander of the northern frontier, of Lieut. Col. Victor Prudon, Capt. Salvador Vallejo and Jacob P. Leese. I should here state that down to October, 1845, I had maintained at my own expense a respectable garrison at Sonoma, which often in union with the settlers did good service in campaigns against the Indians; but at last, tired of spending money which the Mexican Government never refunded me, I disbanded the force, and most of the soldiers who had constituted it left Sonoma. Thus in June, 1846, the Plaza was entirely unprotected, although there were ten pieces of artillery with other arms and munitions of war. The parties who unfurled the "Bear Flag" were well aware that Sonoma was without defense, and lost no time in taking advantage of this fact in carrying out their plans.

Years before I had earnestly represented to the Government of Mexico the necessity of stationing a sufficient force on the frontier, else Sonoma would be lost, which would be equivalent to leaving the rest of the country an easy prey to the invader. What think you, my friends, were the instructions sent me in reply to my repeated demands for means to fortify the country? These instructions were that I should at once force the immigrants to recross the Sierra Nevada and depart from the territory of the Republic. To say nothing of the inhumanity of these orders, their execution was physically impossible, first, because I had no military force, and second, because the immigrants came in autumn when snow covered the Sierra so quickly as to render return impracticable. Under the circumstances not only I, but Comandante-General Castro, resolved to provide the immigrants with letters of security that they might remain temporarily in the country. We always made a show of authority, but were well convinced all the time that we had no power to resist the invasion which was coming in upon us. With the frankness of a soldier, I can assure you that the American immigrants never had cause to complain of the treatment they received at the hands of either authorities or citizens.

The "Bear Flag" party carried us as prisoners to Sacramento, and kept us in a calaboose for 60 days or more, until the authority of the United States made itself respected, and the honorable and humane Commodore Stockton returned us to our hearths. I have alluded to this episode in my life rather as an event connected with the history of Sonoma than from a desire to speak of myself, since at times like the present, individuality disappears before the magnitude of the subject which claims our attention. I will simply remark that I retain no sentiment of hostility either against those who attacked my honor and my liberty, or against those who endangered my life, disturbing the peace of my family, and took possession of my property. This should be a day of brotherhood, and in presence of my compatriots I say, "Let bygones be bygones." For a like reason I pass over events which took place before my return from Sutter's Fort. I have no wish to allude to disagreeable episodes, which, unfortunately, have a place in the general history of California, such as the encounter between the "Bears" and Californians at Olompali, the capture of San Rafael, accompanied by the death of Berryessa and the Haro brothers, and the death of Cowey and Fowler, near Santa Rosa.

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Origin of the Names of States.

Maine takes its name from the province of Main, in France, and was so called in compliment to the Queen of Charles I., Henrietta, its owner.

New Hampshire—first called *Laconia*—from Hampshire, England.

Vermont, from the Green Mountains. (French, *verd mont*.)

Massachusetts, from the Indian language, signifying the country about the great hills.

Rhode Island gets its name from the fancied resemblance of the island to that of Rhodes in the ancient Levant.

Connecticut was Monegan, spelled originally, Quon-eh-ta-cut, signifying "a long river."

New York was named as a compliment to the Duke of York, whose brother, Charles II., granted him that territory.

New Jersey was named by one of its original proprietors, Sir George Carter, after the island of Jersey, in the British Channel, of which he was Governor.

Pennsylvania, as is generally known, takes its name from William Penn, and the word "sylvania," meaning woods.

Delaware derives its name from Thomas West, Lord de la Ware, Governor of Virginia.

Maryland receives its name from the Queen of Charles I., Henrietta Maria.

Virginia got its name from Queen Elizabeth, unmarried, or virgin queen.

The Carolinas were named in honor of Charles I., and Georgia in honor of Charles II.

Florida gets its name from *Kasquas de Flores*, or "Feast of the Flowers."

Alabama comes from a Greek word, signifying "the land of the rest."

Louisiana was so named in honor of Louis XIV.

Mississippi derived its name from that of the great river, which is, in the Natchez tongue, "The father of waters."

Arkansas is derived from the Indian word *Kansas*, "smoky waters," with the French prefix of "ark"—a bow.

Tennessee is an Indian name, meaning "The river with the big bend."

Kentucky also is an Indian name—"Kain-tuk-ae," signifying "at the head of the river."

Ohio is the Shawnee name for "The beautiful river."

Michigan's name was derived from the lake, the Indian name for fish-weir or trap, which the shape of the lake suggested.

Indiana's name came from that of the Indians.

Illinois' name is derived from the Indian word "Illini,"—men, and the French affix "ois," making "Tribe of men."

Wisconsin's name is said to be the Indian name for a wild, rushing channel.

Missouri is also an Indian name for muddy, having reference to the muddiness of the Missouri River.

Kansas is an Indian word for smoky water.

Iowa signifies in the Indian language "The drowsy ones," and Minnesota, "a cloudy water."

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Alta California

MEXICO.

Present and Prospective.

EDITORS ALTA: The history of Mexico for the past half century presents to our view the retrogressive steps of a large and wealthy nation marching onward to dissolution.

A country of manifold resources, unsurpassed in the variety and value of its products, blest with the most favorable climatic influences, its shores washed by the two great oceans and by three great gulfs with peninsula arms reaching out into the seas—it had while a dependency of Spain, notwithstanding the heavy burdens imposed upon it by the parent Government, attained to a condition in wealth, population, refinement, and religion, entitling it to take rank with the chief nations of Christendom.

The zeal, energy, fortitude and perseverance displayed by the native-born inhabitants throughout a long and sanguinary war, waged for the purpose of obtaining their independence from a powerful Government, furnished grounds for the belief that the people of Mexico were endowed with the required attributes for the organization and support of an enduring Government.

The severance of the bonds which held Mexico in dependence, was hailed as the birth of a great and prosperous nation. Its quick change from an Imperial form of Government, under which it had virtually acquired its freedom, to a Republican type, was greeted throughout the world by the advocates of that form of Government, as conclusive proof of the intelligence and of the progressive spirit of its inhabitants.

More than fifty years have been rolled into the past, and Mexico, instead of having grown in harmony with her means, or keeping pace with the other and less favored nations, is writhing in helpless agony, upon the bed of dissolution. Her social, religious and political organizations, destitute of cohesion, or sinews to bind the particles together, are disintegrating and resolving into their primitive atoms. Her career as a nation has been eventful and tragic, every step thereof marked with blood. Internecine war has been its normal and unchangeable condition, save only when a foreign one within its own precincts has sufficed to cloy its tragic appetite.

The courage and perseverance of Juarez in his effort to maintain the political organization of the country and in successfully resisting a foreign dynasty, gave him a prestige and commanding position that furnished a strong hope to the friends of Mexico that under his administration a Republican Government would be permanently established. The steps taken by his Government to reorganize the religious system of the country, and its general policy in the management of the affairs of the nation, gave hope to those of other lands that retrogression had reached its end, and that progress was on the eve of spreading its wings to waft the nation to that destiny for which the country is so fitly made. Recent events have, however, dashed the flattering cup to the ground and broken it to atoms. It now appears that the policy pursued by Juarez and the management of the affairs of the nation by his Administration, and which it was thought were healing its sores and ulcers, has entirely failed to restore health or arrest the progress of the malady. His late reflection, which it was believed would prove that the people were in unison with the Government and heartily sustaining those measures of reform and progress that had been initiated and which would encourage the patriotic President and his Cabinet to successfully carry out those begun and prepare the way for such others as might be of benefit to the nation, has instead thereof, filled the country with civil war, anarchy and confusion, and proven the fallacy of the hopes entertained. These recent events demonstrate the existence of a deep-seated disease, which, although temporarily driven from the surface by topical applications, continued to fester and gain force within the political system, and which, unless the disease is extirpated, must periodically break forth with renewed virulence.

Where shall we look for the cause of this disease of the nation, this retrogression and anarchy, which exerts and reigns supremely over the unfortunate inhabitants of that favored country, and what remedy, if any, can be found for the ills with which they are cursed? All forms of government—Imperial, Dictatorial, Republican, Confederate and Centralized—have each, in turn been tried in vain.

Empiricism was the midwife at the birth of Mexico and has ever been her attending physician, under whose treatment the inherited disease with which the nation was born has constantly advanced, developing itself in unceasing turmoil. An able American writer says: "History perpetually demonstrates that nations cannot be permanently modified except by principles or actions conspiring with their existing tendency." The same writer says: "Groups of men or nations are disturbed by the same accidents or complete the same cycle as the individual. Some scarcely pass beyond infancy; some are destroyed on a sudden; some die of old age."

To every person who feels an interest in the future of Mexico and is acquainted with her past history as a nation; and carefully observes that which she is now making, the following questions must present themselves: Is Mexico one of those nations that must die in their infancy? Will her course be cut off suddenly? Can she be restored to health and attain to old age? To answer these questions satisfactorily a careful diagnosis of the Mexican disease is necessary.

During the domination of Spain, a period of about three hundred years, or ten generations, the Mexicans were born and bred in the most abject political and religious bondage. Upon neither of these all-important subjects did they ever exercise or enjoy any personal liberty. Their intellectual faculties, instead of being cultivated and developed from father to son, had during all this time been dwarfed and contracted in each succeeding generation. Individual independence, either in thought or action, was not only unpracticed, but to them was an unknown principle. The political Government was their father and guardian, and the ecclesiastical one their god, before which they prostrated their intellect and covered it with dust and ashes. Of such material no one but a political quack would have attempted to organize a nation. There was neither bone or ligaments around which to build up an organism. At the time of the independence of Mexico, the two principal elements of a national organization, politics and religion, were in a diseased and unnatural state.

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To cure the ills which the inhabitants were suffering from the iron rule of Spain, independence was empirically prescribed and administered, without the least investigation of the structure of the being which it was proposed to cast upon the world and leave to its own powers for sustenance and growth. As it did not prosper upon Imperial nourishment, it was determined to feed it upon Republican diet, not because there was any indication that this diet would prove salutary, but simply because Imperial food had not upon trial proved to be the anticipated specific. The effect of this change being unsatisfactory, the expulsion of a class of the inhabitants was next prescribed. With the departure of this class a large share of the wealth, and a still greater share of the energy and intellect of the country disappeared. When all known forms of political government had been tried without avail, it was discovered that the religious system was the evil spirit of the nation, and that it must be cast out before the era of tranquillity and progress could be inaugurated and the peaceful dove with healing in its wings rest upon the face of the land. No one of all these empirical prescriptions has had any other effect than to aid in hastening the inevitable and rapidly approaching dissolution.

"Amidst the manifold details of the cranioscopic department of human natural history," says a writer, "we must seek for the reasons of the diversities so evident in the human family," and he urges the study of this branch of science from its "political importance," and he cites some of the most eminent of modern scientific writers who "dwell with emphasis upon its political significance" and say "that political economy is necessarily founded upon this science. If," continues this writer, "the acts of an individual are to a considerable extent the outward expressions or functional manifestations of the organism, and if the acts of society are the sum total of the individual acts of its members, then it necessarily follows that the civil history of a nation in a great measure arises from and is dependent upon the natural or physical characters of its citizens." He endeavors to impress upon Americans the importance of this science, as upon their soil "representatives from nearly all parts of the earth have been gathering together during the last two hundred years." Respecting the changes that have taken place in past time on this continent he says: "The peaceful and semi-civilized Toltec man, once the proud master of our continent, which he busily dotted with forts and mounds, with mighty monuments and great cities—has just been swept away by the unrelenting hand of the longer-headed but less intellectual nomade of the North—the red Indian, who, in his turn, is suffering annihilation in the presence of, and by contact with the yet larger-headed Teuton of Europe." Another writer says: "Nature perpetuates no human hybrids. All violations of the natural distinctions of race, or of their instincts, which were designed to perpetuate the superior races in their purity, invariably entail the most deplorable results, affecting the bodies, intellects and moral perceptions of the nations who are thus blind to the wise designs of Nature and unmindful of her laws. In other words, the offspring of such combinations or amalgamations are not only generally deficient in physical constitution, in intellect, and in moral restraint, but to a degree which often contracts unfavorably with any of the original stocks. In no respect are these deficiencies more obvious than in matters affecting government." Another author says: "We meet, indeed, with confusion of blood on a great scale, but look in vain for a new race. Nature asserts her dominion on all hands in a deterioration and degradation, the fatal and depopulating consequences of which it is appalling to contemplate."

The author first quoted says: "The origin, existence and death of nations depend thus on physical influences, which are themselves the result of immutable laws. Nations, like individuals, die. Though they may encounter disaster, their absolute course is always onward, even if tending to dissolution. The government of the world is accomplished by immutable law, and the laws of nature never vary—in their application they never hesitate nor are wanting."

In *Crania Britannia* we read: "The amalgamation of races, there are strong reasons for believing, depends chiefly upon their origin—at proximity—their likeness from the beginning. Where races are remote, their hybrid products are weak, infertile, short-lived, prone to disease and perishable." Dr. Meigs, in an article contributed to "Indigenous Races of the Earth," says: "The instability of human hybrids is as remarkable as the permanency of the pure stocks. The area of the hybrid forms is in all cases limited, and their existence devoid of a self-sustaining power. Where the mixed races are subjected to a modified climatic influence, they for a while appear to maintain themselves and even extend their locality beyond their primary centres of creation; but sooner or later they disappear, either through extermination or absorption by the purer races, or, in consequence of a mysterious degradation of vital energy." The Editor of the above-named work, Mr. G. R. Gliddon, in his prefatory remarks, referring to Egypt and its ethnological history and its present inhabitants, with which he was conversant, having resided in that country many years, after considering the precipitation of other races upon Egypt and the injection of numerous streams of non-Egyptian blood into the Fellah race, says: "It will also be noted, too, that neither the 'Caucasian Memlooks' nor the Turanian Turks could or can raise hybrid offspring (permanent, I mean to say) in Egypt. Under Islamism the people began to pause as regards any important effects in this promiscuous intermixture with alien races. From the commencement of that pause in the seventh century of our era down to the present time, some thirty-six generations have elapsed, during which the Moslem peasant population—that is between two and three millions—intermarrying among themselves, have really absorbed or thrown off those alien elements previously injected into their blood, and thus the Fellahs of the present day have to an amazing degree, and after some fifty centuries, actually recovered the type of the old fourth dynasty." The gradual and imperceptible dying out of the hybrids in a nation or in a community may be and undoubtedly is frequently mistaken for their absorption by the pure blooded race.

A French writer, DeGobineau, says: "Every aggregation of mankind even if protected by the most ingenious complications of social relations, contracts on the day of its formation the germ of inevitable death. On the day when the primary ethnic element shall be found subdivided and drowned by its admixture with foreign races in such a way that its virtue shall not exert a sufficient influence it will definitively die and with it its civilization." The authors of "Types of Mankind," and many other scientific writers and students of Ethnology, lay it down as the conclusion of their researches and observation that the offspring of intermarriage between the white and black families is destitute of perpetuity.

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Every careful observer of the effect upon the posterity of intermarriage between the white, black and red families of mankind, will be convinced that a law of nature was violated by such intermarriage, and that the inevitable punishment falls relentlessly upon the principals and their issue, by depriving their posterity of perpetuity. The children, and more especially the grand children of mulattoes, seldom reach the age of manhood, but are cut off by diseases affecting their vital organs. The statistics of the colored population of the United States, to be found in the Census report of 1860, afford proof that the punishment for a disregard of this law is none the less sure and effective, by reason of its enforcement in silence.

The conclusions to which my own observations have led, of the consequences of intermarriage between the white and the red or black, or of the red and black families are, that the children of such intermarriages are physically superior to their parents. When these children intermarry with their like, they produce a numerous offspring physically inferior to their parents and to their grandparents. The intermarriage of this offspring with those of the same blood and degree is productive of only a small number of children, few or none of which attain to manhood. When mulattoes intermarry with mulattoes for successive generations, they fail to reach the fifth generation from the original cross. The intermarrying of hybrids with the pure blooded adds on a few generations, but does not give perpetual issue. There is reason to doubt its ever reaching ten generations. And there are not wanting grounds for the belief that when hybrids intermarry for a number of successive generations with pure blooded partners of sound and healthy physical systems, the issue ultimately becomes sterile.

Nature—having separated mankind into diverse families—would necessarily ordain a law to maintain that separation, and would not fail to provide ample means for its execution. The immediate effect upon the offspring of these unnatural combinations is a deficiency of vital power. This deficiency increases and becomes more apparent in each successive generation, until the posterity dwindles and becomes extinct; pulmonary and other diseases affecting the vital organs, mainly acting as the executioners of the decree of the Almighty. To enforce her laws and to exact the penalty without delay or commutation, Nature does not rely upon one means alone, but makes use of many. That instinctive spirit which pervades mankind and urges all other parents to provide—through their sons and daughters, or otherwise, so far as in their power, for a continuous succession, is not only wanting in the organization of human hybrids, but is supplanted by the spirit of destruction.

More than thirty years ago, and after a residence of ten years in the territory and among the people of Mexico, and after crossing the country from west to east, with a sojourn of some weeks in the capital, I expressed the opinion that there were but two methods of sustaining a stable Government for the Mexican people. One was by a foreign military force, the other by foreign capital to defray the expenses of the Government while the resources of the country could be developed. The history of Mexico, since that time, has forced upon me the conclusion that there is no human remedy for that nation; that the intermarriage of nature must be executed, and the utmost man can do is simply to assuage the pains of the impending dissolution.

The inhabitants of Mexico have, for generations, persistently trampled upon one of Nature's laws with a heedlessness unsurpassed, if equalled, by any other living people. Throughout the length and breadth of Mexico, since its conquest by Cortez, the people have indulged in an intermingling of the red, white and black families of mankind, which, with no stream of unadulterated blood pouring into it, as has been the case with the United States, has filled the country with hybrids. That spirit of social equality which looked upon intermarriages, with all the attending relations between the red, white and black families with indifference, and by a class of misnamed philanthropic philosophers, as the most beneficent law of nature, has been the bane of Mexico. In no part of Spanish-America has this commingling of blood been carried to greater excess than in Mexico, and in no part has the dislocation of the social, religious and political organizations been more complete. If we look over the various nations of America which once appertained to Spain, we will find that the turbulence and confusion of their political organizations and their civil wars, are respectively in proportion to the hybridism of their respective inhabitants.

In an ethnical sense, the people of Mexico are of three classes. Of the three, the whites are the least in number. The next in numerical order is the red or Indian family. The third and the most numerous, and the controlling class, is composed of hybrids, formed by the mingling of the blood of two or all of the three families—red, white and black. There are not enough of the latter family to form a class, although its blood is largely diffused in the third class. This ruling class, inheriting no perpetuity or stability, and devoid of that principle which urges man to provide for a posterity, do inherit as one of the means of carrying into execution the penalty for a violation of the law which was transgressed at their pro-creation—a fratricidal spirit which impels them on to the deterioration of themselves.

The condition of Mexico is desperate. Without any available source from which a continuous column of the white family can be turned into that country, the destiny of the few whites now there and continually intermarrying with the hybrids, is hopeless. I think it may be truthfully said, although it is presumptuous to declare a judgment without some statistical basis upon which it may rest, that the number of persons in Mexico belonging to the white family, unmixed with the red or black, was greater forty years ago than at the present time. If the red or Indian family would keep themselves from intermarrying with the whites or with the hybrids, they could in time become the sole heirs and occupants of the country. Of this there is no reasonable expectation, even if such a result would be desirable.

The death and extermination of a whole people forming a large nation, is a gloomy spectacle to contemplate. But when we look over this continent and call up before our eyes those relics of antiquity which fill the alley of the Mississippi, the plains of Mexico and the forests of the Americas, and consider the vast amount of manual labor these great structures, of which only the broken fragments now remain as vestiges, must have cost, and realize the density of a population which could have accomplished so much in their day, and generation, and then consider that all those people have been swept away through the operation of Nature's laws, we will not stand aghast when witnessing the execution of her violated law upon the comparatively few people who now inhabit Mexico, nor should we mourn over their removal from the land of the living to make room for a people who may less flagrantly disobey Nature's laws.

Jerry and His Page.

Jerry, otherwise Mahoney, leads the string to the other end of which is tied his subaltern, Page. Jerry and the aforesaid Page are political trick twins, with a difference of several years in seniority in trickery due to Jerry. Jerry was appointed Mail Agent by the junior twin, and Jerry, as in justice bound, "writ" his little "circular" to postmasters, gently reminding them that if they wished to retain their official heads, they must come as delegates to the Republican County Convention, either in person or by proxy, to vote for delegates who would renominate his junior twin. Then Jerry elected himself, the senior twin, as a delegate to the County Convention, where the postmasters, like dutiful cattle, elected Jerry a delegate to the Sacramento Convention which nominated the junior twin for Congress. Jerry thus became a power in the Republican land. Hereat were Stow and Boruck, and Frank Rhodes with his two faro games, and Dick Chute, and Fox with a flask of Spring Valley, and Hardenberg, and Pixley with his twin mule, as well as the senior twin of the Page persuasion, Mahoney. Great enthusiasm was manifest in this corporation conclave. Stow shrieked his locomotive; Fox howled Spring Valley's waves; Rhodes rattled his faro chips; Pixley, couchant, and his twin mule, rampant, brayed; and Jerry munched audibly a Salt Lake potato from the four sacks he had "franked" through the mails to Livermore. Hardenberg the while beating a wild tattoo on Boruck's bald head with the Report of the Commissioner of the General Land Office flattering him with charges of corruption.

"Sich" was the Convention which then and there "appinted" Jerry,

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Alvato.
Kathmandu 9/25/85

August 28th 1880

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VALENTINO ALVISO